SURAH MAIDAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفْتُواَوَبِالْعِقُودِ أُلْهِيَّةُ the contracts of the grazing who believe of the quadruped نَّتَلِينَ عَلَيْكُمْ what is recited on you لَمْ تَلِمْنَا except livestock what you are in حُرَّمُ while you to hunt permitted what decrees يَحْكُمُ Allah, Indeed. Ihram

ْلَوْلَا الْحَرَّامَ and not لَوْلَا the sacred month the quadruped لَوْلَا sacrificial animals coming and not لَوْلَا Al-lāhitát of the rites Do not! believe أَّلَّذِينَ those يَبْتَغُونَ seeking their Lord فَضْلًا then you you come out of Ihram And when. pleasure for a the hatred And let not incite you لَوْلَا يَجْرِمْنَكُمْ may hunt -Al-Masjid Al-إِنَّ إِلَّا أَپِمْنُوْا people from they stopped you أَنْ آتِمُوكُمْ that Haraam but do, and the piety and the righteousness عَلَيْكَ وَالْأَنفُقُوْا And help one another عَلَيْكَ وَالْأَنفُقُوْا And fear. transgression not in the punishment severe
and the dead animals on you are made unlawful.

What has been of the swine and flesh, and blood, and that which is strangled, and that which is fat and that which is gored by wild beasts, and that which is made lawful by divining arrows, and what you seek and that which has a fatal fall and that for which a fortress is set up, and what you teach and what you seek.

Therefore Allah dedicates and Allah chooses what He wills, and Allah is Full of Knowledge and Full of Wisdom.

Surah Maidah

This day of Islam, the stone altars are made lawful and the blood of the sacrifices is grave.

But whoever disbelieves, then to him shall be in the most severe hunger and thirst in a place of torment.

And those who are in despair of their religion have so done and that which has fatal fall and that which is hit fatally, and it is made lawful for you to eat it and that which is hit fatally, and it is made lawful for you to eat it.

The Last Dialogue

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This day, for you, is lawful the food of those who were given from the Book before their bridal, and your food, for you, is lawful. And the chaste women were given from the Book, those who were given to their bridals, and the food of the secret lovers, who are taking, are secret, and he who denies the faith with the losers, whoever he is, in the Hereafter, in the latter part, and he who has wasted his deeds, will be among the losers, the unfortunate ones.
When you stand up to prayer, wash your faces and your hands and wipe the elbows till you have made a clean place. If you have made a wash and your ankles are still unclean, wipe them till you have made a clean place. But if you find water, wash your faces, and your hands, and your elbows, and your ankles, and your feet. But if you are by the women in a state of ceremonial impurity, then do tayyammum. But if you are on a journey or with the women, or have made contact with them, or have had contact with anything unclean, you may wash your faces, and your hands, and your elbows, and your ankles, and your feet. But if you find water, then wash your face, and your hands, and your elbows, and your ankles, and your feet. But if you are at prayer and you are not able to make a clean place, Allah does not intend difficulty with it. He intends that you may be grateful for His Favor and to complete what He has enjoined upon you. Indeed Allah is All-Knowing, All-Wise.

And remember when He bound you to the covenant, We heared Sûmîn'at and 'Adîd, said, "We obeyed, and we feared the breasts of Allâh, the Most High. Indeed Allâh is All-Knowing, All-Wise. And remember when He made a clean place out of yourvery face. You were the first to believe in Allâh, the Most High, so believe in Him and fear Him. And whatever is in your breasts, is in Allâh's record. And remember when He made a clean place out of yourvery face. You were the first to believe in Allâh, the Most High, so believe in Him and fear Him. And whatever is in your breasts, is in Allâh's record. And remember when He made a clean place out of yourvery face. You were the first to believe in Allâh, the Most High, so believe in Him and fear Him. And whatever is in your breasts, is in Allâh's record.
and let not prevent you from justice as witnesses. And that not upon you is nearer to the piety is the Favor of Allah, indeed Allah is All-Aware of what you do.

And to the piety is a reward and a great forgiveness. Remember Allah has promised those who are the companions of the Hellfire a great. and a reward - the righteous deeds which are the companions of the Hellfire are the companions of the Favor of Allah whom He determined upon you. Allah when He stretch towards you, their hands, and to you. And from you, their hands were restrained, so let put the trust in the believers. And upon Allah. Fear Allah. And let not prevent you do. and let not prevent you do.

Those who believe that not upon a people is nearer to the piety is the Favor of Allah, indeed Allah is All-Aware of what you do. and let not prevent you from justice as witnesses. And that not upon you is nearer to the piety is the Favor of Allah, indeed Allah is All-Aware of what you do.

from the Covenant of Children of Israel, and We appointed leaders among them, and We appointed the prayer and you establish it, you and you believe zakah a goodly portion to Allah and you loan. And certainly I will remove, and I will surely admit you for acts of righteous deeds. But the rivers underneath them flow from gardens, and they were reminded of their covenant, and We made their hearts hard. They forgot their places, and the words of their breaking except part of what distorting, and the treachery, and the few of them, and the good-doers, and the hypocrites, and Allah loves the mohssineen. And certainly, Allah, to forgive of them, to overlook.
And from their covenant We took Christians, but they forgot their Word, فَثُمِّسْوَأْ إِنَّا أُخْطَتْنَا, فَأَغْرَيْنَا, they were reminded of what a part of it, the enmity between them, Αℓλάhz فَذُكْرُوْا, ΑℓΛلَّ هُنَمُّو, Αℓλάhz وَإِلَيْكُمْ ﻛَأنُواُ يَصُنُّغُونَ, ΑℓΛلَّ هُنَمُّو, of the Resurrection the Day of the Judgment, ΑℓΛلَّ هُنَمُّو, they used to do of what, مَا ﻛَأْنُواُ, ΑℓΛلَّ هُنَمُّو,

Surely has come to you of the Book, ﺑِإِذْلِكَ ﻟِكَمْ ﺗَأْهِلُواُ, O People you used much making clear of the ways of the peace, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ and the light, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, of the Book, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, a clear Book, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, light, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, and brings them, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, of the ways, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, pleasure, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, by His the light, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, to the darkness, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, from out the straight way, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, and guides them, ﷺ ﻟِكَمْ ِمَوْاُ ﻓَيْتُبْنِهِمُ, permission.
those - disbelieved

Certainly is the He, Allah, Indeed, who has. Then who. Say, of Maryam, son, Messiah. If in anything against power of son, the Messiah. Destroy to intends the. is in and whoever and his mother, Maryam of the, is the dominion And for Allah. All the heavens is between both of and what and the earth and Allah, He wills. He creates. They. All-Powerful thing. Every on

We and the Christians, And said, the Jews, and His beloved. Then Say, and His children, are you, Nay, ? for your sins, He created, from among those men, human beings, whom He wills, for whom He wills, He forgives of the dominion. And for Allah. is the dominion, and whatever and the earth, and to Him, and among the messengers.
Surely! The Book has come to you after an interval of cessation from it. Not you or any of the Messengers before you say, 'Lest he makes clear to you on your behalf the Favor of Allah and you be a bearer of glad tidings from Him to the worlds. And Allah has ordained that kings should come to us as losers, but surely, He makes clear to you that which He has written in the Holy land, and He gave you the Messengers from among you and made Prophets among you. Then you will turn back, as losers, and do not enter on them.
feared Allah those who from two men

Said the former: ‘Enter, on both of them Allah had Favored you have entered. Then when through the gate And victorious then indeed, you will be relentless. And you both fight and your Lord go. Sitting are here we do not have except your Lord’s power do not make except between us separation. Then indeed it, Allah said in they will wander for forty years. The defiantly over they grieve. So do not. earth will be forbidden the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons the story of two sons. And recite, a sacrifice both offered, in truth, Adam was accepted and not one of them. Surely I will, Said the latter. The other, from accepted Allah. Only, Said the former. Kill you. The God fearing from accepts
31. Woe to me! Am I unable to kill my brother? Then he became one of the losers, of the wrong-doers, and that is the recompense of my sin.

30. Then prompted Allah his soul. He said: ‘Am I unable to show him how to hide his brother’s body in the earth? How will you know the true way? I will show you the crow like this. It will scratch your hand if you stretch towards me with my sin, and that wish. Indeed, I have a wish among the companions of the Lord, that you will be among the wrong-doers and you will be laden with my sin. Fear Allah, the Lord of the worlds, indeed I, you and your hand, will not stretch towards you, my hand towards you. The regretful of the worlds fear the Lord, the losers fear the regretful, the losers fear Allah, the losers fear Allah and become one of the wrong-doers, and that is the recompense of the wrong-doers. So he killed him, his brother, and became one of the losers and became one of the losers.

29. Then Allah sent this, ‘Earth, you are to be laden with my sin, and that wish. Indeed, I have a wish among the companions of the Lord, that you will be among the wrong-doers and you will be laden with my sin. Fear Allah, the Lord of the worlds, indeed I, you and your hand, will not stretch towards you, my hand towards you.

28. If you stretch towards me with my sin, and that wish. Indeed, I have a wish among the companions of the Lord, that you will be among the wrong-doers and you will be laden with my sin. Fear Allah, the Lord of the worlds, indeed I, you and your hand, will not stretch towards you, my hand towards you. The regretful of the worlds fear the Lord, the losers fear the regretful, the losers fear Allah, the losers fear Allah and become one of the wrong-doers, and that is the recompense of the wrong-doers. So he killed him, his brother, and became one of the losers and became one of the losers.

The Last Dialogue
We ordained that a person kills Children of Israel for spreading corruption or for a life than the he has killed then it is as if he has killed the earth then it is as if saves it and whoever mankind came to saved with clear Our Messengers them in that after of them many, indeed, yet Signs are surely those who commit excesses earth

Only and His Messenger against Allah war they be that spreading corruption the earth in strive their be cut off or they be crucified or killed they be opposite sides and their feet and hand is for the land from exiled the and for them the world in disgrace them . great is a punishment Hereafter

Except those who repent those who before that over them overpower . Most Merciful, Forgiving

And Allah Fear believe who O you ! and strive the means towards Him seek . succeed so that you may His way in hard
The Last Dialogue

\[
\text{is for them, that if } \text{those who unbelievers, and the like of it: all the earth is in what the world from, with it to ransom themselves, it will be not, of the Resurrection of the Day punishment is a and for them from them, from them, }\text{punishment}
\]

\[
\text{but the Fire of they come out that }\text{They will wish }\text{not of it, will come out, they not lasting punishment}
\]

\[
\text{then and the female thief }\text{they for what a recompense, to cut off, their hands, from as an exemplary punishment earned, All-Wise, is All-Mighty, Allah}
\]

\[
\text{and }\text{his wrongdoing after repented, But whoever will turn in forgiveness to, then indeed reforms, Most Merciful, is Oft-Forgiving, Allah, Indeed, him}
\]

\[
\text{the to Him belongs, that you know, You will not, He? and the earth, of the heavens, with dominion He, to whom and He forgives, He wills, which He wills, every, is on, And Allah wills, }
\]
Let not grieve you! O Messenger!

...those of the disbelief hasten with their mouths... We believe...

...those who are not to the falsehood... They are listeners... Jews who have not come to... for other people... listeners after from the words... They distort... you so take... this... you are given... If... saying... context... And for... then beware... you are not given it... but if it will you have... then never... his trial... Allah intends... whom are the... Those... anything... Allah... against... for him... power... His... He purifies... that... will Allah intend... never... ones and for... is disgrace... the world... For them... hearts... great... is a punishment... the Hereafter...

...of the devourers... Listeners... they come to you... forbidden... so if... if... from them... turn away... or between them... judge... will they harm... then never... from them... you turn away... if... then... you judge... And... in anything... you... with the... between them... justice... the ones who are just...
while they appoint you a judge

\[\text{But how can} \, \text{they have with them} \, \text{the Command of Allah} \, \text{in it, the Taurat,} \]

\[\text{for the ear, the Rabbis were Jews who had submitted to} \, \text{Allah} \, \text{Prophets and the scholars who were the believers}} \]

\[\text{We revealed the Taurat by it, Guidance was the} \, \text{witnesses to it are the believers} \, \text{those who were Jews}} \]

\[\text{Indeed} \, \text{they were entrusted with what we revealed} \, \text{then those who fear Me for a little price not sell My Verses not to the people who the people fear not}} \]

\[\text{And whoever does not fear Me, whoever are the disbelievers they are those}} \]

\[\text{and for wounds, for the tooth, And whoever retribution does not give it as charity, whoever fom the} \, \text{tooth, then it} \, \text{the life and the ear, for the ear, for the nose and the nose}} \]

\[\text{gives it as charity. But whoever retribution does not give it as charity, whoever fom the} \, \text{tooth, then it} \, \text{the life and the ear, for the ear, for the nose and the nose}} \]

\[\text{gives it as charity. But whoever retribution does not give it as charity, whoever fom the} \, \text{tooth, then it} \, \text{the life and the ear, for the ear, for the nose and the nose}} \]
And We sent Maryam the Injeel, and We gave her and her mother guidance in it, and light. And she believed in the truth, and confirming what was before it, and she was of the truthful ones.

And We sent on her the Taurat, and made light and guidance and an admonition for the God conscious.
And that by what you judge
their vain follows
And do not has revealed
they tempt you lest and beware of them
desires to Allah has revealed of what some
from away only then know that if you of their afflict them
for some Allah intends
are defiantly the people many, And indeed sins
.of disobedient

Is it then the judgment Allah: than better? And who is who firmly believe
.of ignorance in judgment Allah: who
Do not believe O you who are allies and the Jews
as allies: who take and the Christians
and they as others:

And whoever: they hasten disease
We saying to them: may strike us that fear
a misfortune: a decision: or the victory: will bring that Allah: perhaps they
what: for: On: that. They will become fulfilled: themselves: within: had concealed

منير
And will say, **those who** by Allah swore, **those who** indeed, they, **their oaths**. **the losers**. 

who believe, **O you**. whoever, **a people**. **the believers**. **the disbelievers**. **the blame**. **fearing**. **the way**. **of Allah**. **His religion**. **towards**. **humble**. **towards**. **serving**. **towards**. **of Allah**. **And Allah**. **of those who**. **to establish**. **those who**. **and**. **and**. **and**. **prayer**. **and give zakah**. **Auf Allah**. **party**. **take as an ally**. **And whoever**. **then indeed**, **believe**. **and those who**. **Messenger**. **are the victorious**. **Allah**. **who**. **Whoever**. **brings**. **and they love**. **Allah**. **He wills**. **knowledge**. **he wills**. **to give**. **the胜者**. **who**. **and they became**. **worthless**.
who believe Do not! 
and ridicule your religion 
before the Book are given those who from fun And as allies and the disbelievers you are, if you are, Allah fear 

you resent, the prayer for you make a call And when are a is because they That. and fun take it 

of the Book of O People, Say. قُلْ يَا هُنَّ أُنْتَ قُرُونَ Do not! those who in Allah we believe except us and, before was revealed and what to us revealed . are defiantly disobedient who do not people 

of worse inform you. Shall, Say. قُلْ هَلْ أُنْتَ قُرُونَ Allah has recompense of and made with him and He became angry cursed and who, and the swines the apes and the false deities worshipped. Those. the even from and farthest astray position 

And when, they say they come to you. And Allah knows. with it. certain. they went out. دَخَلْوا بَيْنَكَ فَقَالُوا: O.U.A.M. And Allah. certainty. believe And which. it. And which. it. way. the even. S.A.E. from. and farthest astray. position
And you see many of them hastening to sin and eating forbidden things. Surely evil is what they were doing.

and the Rabbis, and their saying is what they used. Surely, evil eating is what is forbidden to you.

And the Jews said, ‘Believe in Allah’s Hand and the Hands of His Prophet.’ Nay, they said, ‘Believe in Allah and the Hands of His Prophet.’

He wills what He wishes and He forbids what He wishes.

And the People of the Sabbath said, ‘We have cast many of them into chains and their hands have been chained.

Every of the Resurrection is what has been revealed to them from their Lord. And they strive in the fire, of the war, of the evil deeds, and the enmity among them. And We have cast hatred till the Day of the Resurrection among the People of the Book. And they will not love Allah and His Messenger. And Allah loves not the corrupters.

And if you had been among them surely We would have removed their evil deeds and feared Allah, and surely We would have admitted them to Gardens of Bliss.
and by the Taurat had stood fast that they had, but many of them, on that, they would have eaten, and what was revealed from the Injeel.

Lord is a guide beneath is evil - of them, but many, moderate community. They do what has been revealed, and what, then not you, if your Lord has protected you from him. His Message have conveyed guide does not Allah, Indeed, the people from you the disbelieving people.

You are of the Book, O People! Say, You stand fast until anything is revealed to you, and what, and the Injeel of many, And surely increase your Lord from you your, what, from you has been revealed, what, them So do not, and disbelief, God, Lord, the disbelieving people over you, you, their, over, they, do not.

became and those who believed, Indeed, in Allah, and the Sabians and the Jews.

and the Last believed in Allah, whoever, good deeds and did fear then no, and did Day, they, and not, they, had, and who believed, in Allah, and the Sabians and the Jews.
and We sent to them their souls, and We sent them a group of Messengers, and they denied them.

And they became deaf, and they became blind, and they thought, ‘Allah has turned back to us and Our Lord. ’ And they became deaf, and they thought, ‘We are blind, we will be for them a foundation. ’

- Allah said, “Indeed, He is the Messiah, the Son of Maryam, the Seer, the Messenger of Allah. And your Lord said to him, ‘Be a Seer for me and his associates partners. ’ And he said, ‘Indeed, Allah is my Lord to worship!’ And Allah said, ‘Then surely, with Allah associates partners, He has forbidden. ’

And he said, ‘Indeed, it is not for the righteous that they are saying the One God, except the One God, Allah, who has forbidden. ’

And if they are saying, ‘We are among them who have disbelieved, and we are of the Children of Israel, who have disbelieved, and they have a Covenant, and We took it to be a Seer for them. ’

And the Children of Israel said, ‘Surely, we have disbelieved and we are of the Children of Israel who have disbelieved, and they have a Covenant, and We took it to be a Seer for them. ’

And Allah said, ‘Indeed, you have disbelieved in the Quran which is sent down after the Quran which is sent down, and you are a rebellion on the earth. ’
and seek His forgiveness. Most Merciful, is Oft-Forgiving. And Allah, the Almighty?

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ عَزَّ وَجَلِيلٌ? So will not they repent? Allah is the Messiah son of Maryam, not the son of Zeus as some Israelites said. Certainly, we have passed a clear test. And his mother was truthful when she said, "We make clear to you how to the food. We are deluded. Then, the Signs. See the food. They are deluded. Then, the Signs. See the signs of the All-Knowing, the Almighty, the Hearing.

Do you worship anything besides Allah? Say: Do not have power what Allah besides. Is the All-Knowing, while Allah, any benefit and not harm? Allah has power, the Book, the truth, other than your religion to cause you to exceed not, the way, the right from, they have strayed.

O People! Say: Follow not worthless desires, and they misled before, many, and they were from, the tongue of Dawood, the son of Israel, Children of Israel, their father, Dawood, so cursed were those who transgressed, and they were disbelieved.

The Last Dialogue
forbidding each of them. They had not been taking as allies many of them. You see,Kafurūn, their souls are polytheists. They had not been among them. And if, in Allah they believed, what has been revealed to him, and what the Prophet, many and but; as allies, what would have taken them. are defiantly disobedient, they. They say, ‘Our Lord, they say the truth. And we, the witnesses, with so write us, have believed, recognizing. They say, ‘The truth of the Ahlul-Bayt, by Allah’s will. We, the tears, overflowing with, ‘Our Lord, ’they say, ‘We believe, but they are not, and that they, monks among them, because. Arrogant do not. ’And when, they listen, what which you see, the Messenger, It to Allah sent forth. Surely evil, disbelief, who with Allah became angry. That, their souls, will abide forever, they, the punishment, and in them. Surely you will find, the strongest, the Jews, believe, to those who nearest, enmity, and surely you will find, are polytheists, who those, believe, to those who, in affection, of them. That, Christians say, ‘We, who are priests, among them, because is, arrogant. ’And a DET modern, where telephones are no, the most nearest. Surely, evil, disbelief, they did it wrongdoing from other, doing they were what, nearest they. It, what it, becomes permanent. They say, ‘We believe, Arrogant do not. ’And when, they listen, what which you see, the Messenger, It to Allah sent forth. Surely evil, disbelief, who with Allah became angry. That, their souls, will abide forever, they, the punishment, and in them. Surely you will find, the strongest, the Jews, believe, to those who nearest, enmity, and surely you will find, are polytheists, who those, believe, to those who, in affection, of them. That, Christians say, ‘We, who are priests, among them, because is, arrogant. ’And a DET modern, where telephones are no, the most nearest.
And we believe, so Allah will admit us with righteous people, that Our Lord promised His servants. And fear Allah, the One, and eat lawful, good in Him, and do not make unlawful what Allah has made lawful. Indeed, Allah is most lenient, most forgiving.

and in Allah we believe not for us that we came to us from the truth and from our Lord we hope that if you deny us, they said, for what they said. So Allah rewarded them under the Gardens which flows from the rivers, and that will abide forever. And that is the reward of the good doers of the Hellfire. And those who disbelieved are the companions of the jinn. And fear Allah, the One, and eat lawful, good in Him, and do not make unlawful what Allah has made lawful. Indeed, Allah is most lenient, most forgiving.

We do not believe! O you who believe! Embrace not among the munkum. Allah has made lawful of what is good things the love, and do not transgress and make unlawful what Allah has made lawful. Indeed, Allah is most lenient, most forgiving.

- Allah has provided you, and eat from what Allah has provided you, and fear Allah, the One, and eat lawful, good, and do not make unlawful what Allah has made lawful. Indeed, Allah is most lenient, most forgiving.
for the thoughtless Allah will not call you to account He will call you to your oaths, but not for what you contracted. So its utterances of the oath, if you contracted account needy

of ten expiation your of what average of people

But a slave freeing or clothing them or families for that, then fasting does not whoever of your is the expiation days three your And guard your. you have sworn, When oaths

His Allah makes clear Thus oaths be grateful so that you may Verses

and the intoxicants Verily! believe who are an abomination and divining and sacrifices at altars the games of chance of the the work are an abomination arrows . be successful so that you may Shaitaan so avoid it

between cause to the Shaitaan intends Only the Shaitaan intends the enmity you and the intoxicants and gambling through hatred and Of Allah the remembrance of which hinders you the ones who So will you be the prayer from ?abstain
and the Messenger, and obey Allah. And if you turn away, then Fā’āl ʿalā ʿellāh, only know .the Message

the good and do those who believe on Allah, then they fear when they ate for what deeds the good and they do, and they believe Allah they fear then, and believe deeds -the good loves and Allah, and do good doers

Surely Allah will test you. And if you can reach - the game of Allah may make it evidenced. And in the unseen. who fears Him, and your hands. and your spears, who evident. who. then for him, after transgressed. who. painful to ʿellāh, ʿālīm. if Allah will test you. And if you can reach - the game of Allah may make it evidenced. And in the unseen. who fears Him, and your hands. and your spears, who evident. who. then for him, after transgressed. who. painful to ʿellāh, ʿālīm.
The Last Dialogue

Do not believe who killed you. And whoever are in Ihram while you killed is similar to is similar then penalty intentionally among you men of him what he killed judging to the cattle of the moment it returned it. And Allah of the moment of his deed, the consequence of Allah belongings, and whoever passed what Allah then Allah will take retribution of Retribution Mighty

and its is game for you. Is made lawful for you. Its game for you. As provision for you. Made unlawful by Allah, are in Ihram you. You will be gathered to Him One
the Sacred, the Kabah

and the, for mankind

and the, an establishment

and the animals for offering

and the, the sacred

so that you may

That is, the garlands

and the heavens

is in what, knows

Allah, that, knows

of Allah, and that, the earth

is in what, is All-Knowing

. is Every

and in punishment

is severe, that

Most Merciful, is Oft-Forgiving

Allah, that

And, the conveyance

except the Messenger

Not, you conceal

and what, you reveal

Allah, knows

and the good

are equal

Not, say

So, if

of the evil

impresses you

if

So, of understanding

O men, Allah

be successful

Do! believe

O you, who

it may, to you, made clear

about

you

not the, things

It may be, if you ask

and if

you ask

when

you ask

it would be made clear

Quran is being revealed

- is Oft

Allah, about it

Allah has pardoned

. All-Forbearing

Forgiving

before a people

asked them, Indeed

disbelievers, thereby they became

then, you
The Last Dialogue

SURAH MAIDAH

Allah has not made and not a Bahirah of and not a Hami, and not a Wasilah, and not a Saibah. Allah has not made and not a Bahirah of and not a Hami, and not a Wasilah, and not a Saibah.

And when they disbelieved, those who believe. And when they disbelieved, those who believe.

But do and most of them, the lie. But do and most of them, the lie.

And not Allah against invent. And not Allah against invent.

Use reason, what is said. Use reason, what is said.

What is said, it is said to them. What is said, it is said to them.

Come, O ye believers, to them. Come, O ye believers, to them.

We found, what is sufficient for us. We found, what is sufficient for us.

Sufficient for us, what is said by our forefathers. Sufficient for us, what is said by our forefathers.

Even though forefathers, they were guided and not anything. Even though forefathers, they were guided and not anything.

Knowing, were they not guided. Knowing, were they not guided.

Guard, know you who have gone. Guard, know you who have gone.

Believe, O ye believers who have gone, that have gone. Believe, O ye believers who have gone, that have gone.

Will not harm you, what have you done. Will not harm you, what have you done.

Yourself, what have you done. Yourself, what have you done.

Is your Allah, He will inform you of what you used. Is your Allah, He will inform you of what you used.

Then He will inform you of what you used. Then He will inform you of what you used.

- return. - return.

do. do.
Take testimony! believe! \( \text{أَلَّذِينَ} \) \( \text{يَأُبُّهَا} \) who among you will surely be testimony at the death. if it approaches when one of you among just men approaches the death, 

Detain both of them in the earth calamity, you then befalls the earth. if you doubt, We will not exchange a near relative of Allah even if price will surely be. Indeed, we of Allah testimony conceal "the sinners of Allah"

that the two were discovered. if the calumny stands, then let two others of sin guilty - have a lawful right over them. if two others of the former two testimony than is truer. Surely our testimony of Allah, Indeed, we have transgressed and not of the other two. the wrongdoers of the earth will be of then! if we
108. They will not give the testimony that is closer to the shahada. Or, they would fear that they would be afraid of it. After their oaths, they will refute their others oaths. Their knowledge is of the unseen and Allah does not guide the defiantly disobedient people.

109. And He will gather the Messengers. The day they say, “Indeed You are the Guide of the unseen.” There is no one who has been refuted. And Allah will gather the Messengers. The day they say, “Indeed You are the Guide of the unseen.” There is no one who has been refuted. And Allah will gather the Messengers. The day they say, “Indeed You are the Guide of the unseen.” There is no one who has been refuted. And Allah will gather the Messengers. The day they say, “Indeed You are the Guide of the unseen.” There is no one who has been refuted.
When I came to you, O Isa, the disciples said, 
"They have not shown us any sign", 
and when you sent down your Lord able
to bring forth a leper, 
"He has made the leper pure!"

Maryam He answered, 
"O the heavens and the earth, 
"And the angels, 
"Are the believers 
among those who disbelieved?"

Surah Maidah
and we eat from it. We wish, certainly, that and we know our hearts satisfy over and we be have spoken the truth to us.

The witnesses among it

O Allah of Maryam, Aban, Isa. Said to us Lord send down, and last for first of us a festival for us to be heaven and, And provide us and a sign of us.

of the providers are best. You

certainly, that and we know from a table spread to us. Lord and last for first of us a festival for us to be heaven and, And provide us and a sign of us.

of the providers are best. You

Indeed I, Allah said among after that believes, you with a I will punish him, then indeed, you the among anyone I have punished not punishment.

And when, O Isa, Aban, Allah said Take me, to the people. Did you? Maryam He besides my mother as two gods my mother that for me was Not! Glory be to You, said then, said it. If had right, had not, what say is what You know. You would have known it surely is what I know, and not, myself in of the are All-Knower, A Per, Indeed, You. Yourself. I, in unseen
You commanded except to them. Not I said. Allah is your Lord. We worship. You are the witness. as long as you are the Watcher. Lord. You raised me. then when was among them. are and You. over them. You were. a Witness. Every thing. every thing. you. indeed they. If you punish them. then indeed. You forgive. and if. slaves. the All-Wise. are the All-Mighty. You were. Then indeed. Allah will say. This Day. Allah will say. For them. their truthfulness. truthful. flows. from. Gardens. with. inhabit. it. forever. that. and they are pleased. with Him. and they are pleased. That. Dأكل. that. the great success.

To Allah belongs. The dominion. He is in them. and what. the earth. And He. is the. All-Powerful. thing. every thing. on